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(among the Mongols) may be concluded, it is necessary to calculate with the aid of books under what signs the future husband and wife were born, so that the heavenly body which governs the birth of the latter may not be harmful to that of the former,

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nor dominate it: which means that the woman must not govern the household. The Mongols count 12 signs which correspond to our months; they are: 1, mouse; 2, ox; 3, tiger; 4, hare; 5, dragon; 6, serpent; 7, horse; 8, ram; 9, monkey; 10, hen; 11, dog; 12, pig. The fifth year, also

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called ibeghel, is the year in which it is always permitted to marry. As for the seventh kharchi, it is the opposite: for example, if the girl was born under the sign of the mouse and the ox, and the boy under those of the dragon and the monkey, then the marriage is permitted. But if one of the two was born under the sign of the mouse and the other under that of the horse, in this case, even though they are of different lineage, the union cannot take place. The Mongols still claim that the ox and the tiger, the hen and the horse, and the monkey are of opposite constellations, pernicious signs, "Kharchi" which are decidedly unfavorable to marriages.

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The marriage having been recognized as likely to be fecund and peaceful, they will proceed to the marriage proposal. At the beginning of the first negotiations, they will be careful to insinuate that the alliance has been predicted to be a happy one. Nevertheless,

[9 cont.]

115 that is, mountain spirit, because he was consecrated to the mountain spirit when he was named. He was born under the sign [776] of the sheep, that is, in the second month; according to [553] European reckoning, this would be March, 1883.

[805] Like all Tujen, the old man is a Lamaist and adheres [771] to the faith and the customs of his fathers. He is known throughout the vicinity as one of the few who are still very well versed in the traditional customs. For that reason he is asked to perform everywhere as master of ceremonies, festive speaker, overseer of sacrifices, and singer. If anyone in that region is asked about usages and customs, the usual answer is: "Go to old Tuo, he knows it best."

115 In addition he has the advantage, rare among the Tujen, 212 of having completed the Chinese classical school. He can read [871] and write very well, better than most of his Chinese neighbors. He understands without difficulty history books, classical authors, local chronicles, etc., which in part are written in the literary [191] language. He does not have a sufficient command of the Fandse language to be able to speak it fluently, but he knows the terms of the lamas and is able to distinguish fairly well as to whether a word is a genuine Tujen word or a Fandse word. He himself in his youth took down in Chinese characters a considerable number of Fandse songs, which he can translate and explain, as well as some legends and speeches. He claims that formerly the Tujen language was also written and that the script has simply been lost. -- He does not speak the language of the Koko 115 Nor Mongols, but he claims that it could be understood if neces- 191 sary. Of course the Tujen live too far away from the Mongols; [648] only those in the vicinity of Huchu have a loose connection with the Mongols on the Tai-t'ung River beyond the Monastery Kuo-mang-szu.

124 [10] In the beginning it was not easy to persuade the old man, who for 20 years had not even been in nearby Sining, to visit me at the mission station at Kan-chia-pu, although the way there was only a two-hour ride. In the late fall of 1946 he came once for only a day. At that time I questioned him about the harvest thank-offering; the result was an article which appeared in Anthropos, 37/40. The old man could not imagine what I

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

pupil, who prepares tea. He presents a cup of tea to his master and enjoys one with him. In the winter he kindles the brazier. Then he sweeps the courtyard while his master rises. He brings him a basin of hot water, so that he may wash his face. He wipes the dust from the house altar and the furniture, and prepares the ritual tea to be offered before the Buddha image (a yellow powder consisting of several kinds of pounded roots mixed with water). The master fills the brass cups, displayed in a row before the image, taking care not to spill a single drop outside the cup. Master and pupil recite the ritual prayer, prostrating themselves as long as the prayer lasts. Fervent lamas are accustomed to make 108 prostrations with their pupil. Everyone assured me that this is really hard work, especially in wintertime.

After the ritual the pupil empties the brass cups, pouring out the ritual tea in the courtyard in a place assumed to be clean, and cleans the cups. About this time the conches are blown and the drums beaten in the central assembly hall, and master and pupil go to attend the morning ceremony. They then come back to their quarters, and, after driving the oxen and horses to pasture, the pupil places the text book on the lap of his master and then with his back turned to the master recites the lesson indicated for that day. If he fails, the master inflicts corporal punishment and fixes the lesson for the next day. The pupil then prepares breakfast, after which he goes out to collect fuel. He is back at noon in order to serve tea and tsamba to his master. The ritual tea is offered again before the images, with prostrations, and the pupil, free for the whole afternoon, is then allowed to relax with his friends outside the monastery. He has to be back by the time the sun is as high as two posts, in order to prepare the evening meal of noodles and tea, which the master enjoys sitting on the k'ang while his pupil squats on the floor. After the kitchen chores are finished and the animals tended, the pupil starts memorizing texts for the next morning. When it is time to go to bed, a last and third ritual tea is offered, with prostrations, before the image on the house altar, and master and pupil sleep next to each other on the k'ang. A pupil is never allowed to go to bed before his master.

During the long winter nights, in order to have an idea of the time, the good lamas fix three sticks of incense, end to end. To the third stick is attached a thread with copper coins. This device is suspended above a basin. When the third stick has burned down, the thread with the coins falls into the basin. The lama awakes and kindles a new series of three sticks of incense. He repeats this process a third time. When the coins fall for the third time the pupil is awakened and he starts the day's chores as before. If it happens that, when master and pupil are ready to attend the morning ceremony, the dawn is still some way off, they return to their slumbers; but if it is at hand they must, ac-